

# THE CIRCULAR.

PUBLISHED WEEKLY,

"WISDOM AND KNOWLEDGE SHALL BE INCREASED."—Daniel XII, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, Del. FRIDAY, February 4, 1825.

NO. 40.

## THE CIRCULAR, Is Published every Friday,

AT NO. 97, MARKET-STREET, WILMINGTON

By Robert Porter.

AT TWO DOLLARS PER ANNUM.—PAYABLE AT THE EXPIRATION OF THE FIRST SIX MONTHS.—ANY PERSON WHO PROCURES SIX SUBSCRIBERS, AND WILL BE RESPONSIBLE FOR THE PAYMENT, SHALL BE ENTITLED TO A COPY.

### Agents

#### FOR THE CIRCULAR.

##### DELAWARE.

M. Kean, Esq. New-Castle and Christiana.  
A. K. Russell, New-Ark  
Samuel Bell, Solon and Pencader.  
Joseph Wilson, Middletown and Smyrna.  
Benjamin Ogden, Lewistown.  
Ashbel Strong, Laurel.  
John Sutton, Esq. P. M. St. Georges.  
Charles Tatman, Esq. P. M. Cantwells Bridge.  
J. Emmerson, Esq. P. M. Frederica.  
Daniel Goodwin, Esq. Milford.

##### MARYLAND.

Rev. James Magraw, & T. Cole, Rising Sun, &c.  
William Finney, Bell Air.  
Samuel Park, Peach Bottom, &c.  
Samuel Martin, Chanceford, &c.  
Thomas B. Balch, Snow Hill.  
Thomas Kennedy, Berlin.  
John B. Siemons, Princes Ann.  
George Morrison, Bell Air.  
R. H. Davis, Baltimore.  
Mr. Samuel Hogg, Elkton.  
Mr. Mary Simpson, North-east.  
Samuel Hogg, Esq. Charlestown.  
Mr. Alex'r. S. Boulden, Churchtown.

##### PENNSYLVANIA.

Rev. John Smith, Aston, &c.  
William Latia, Warren.  
John D. Perkins, Coatsville.  
Jas. Latta & Capt. T. Stewart, Black Horse.  
Robert White, Cochranville.  
Joseph Barr, Paradise.  
Stephen Boyer, Little York.  
Orson Douglas, Marietta.  
J. N. C. Grier, Brandywine Manor.  
Francis A. Latta, Chestnut Level.  
William Ashmead, Lancaster.  
Amzi Babbitt, Pequea.  
Jacob Chalfant, Jr., Unionville, &c.  
Rev. E. K. Dare, Union, & Mount Vernon.  
Robert Graham, and J. W. Cunningham, Esq., N. London & Roads.  
James Steele, Esq. P. M., Paper-Mill.  
D. Lefevre, Esq., Oxford.  
Mrs. Jane P. Clingen, Clingen's P. O.  
William D. Slaymaker, Esq., Salisbury.  
John Wallace, Esq. P. M., Earle.  
John M'Kissick, Esq., Columbia.  
O. Hendrickson, Esq. P. M., Mount Joy.

### MIDDLETOWN INN.

For private sale, that well established Tavern in the village of Middletown, New Castle County, and State of Delaware, now in the occupancy of Mr. Daniel Haines; the building is of brick, large and commodious, with four rooms on the lower, and five on the second floor, with a good kitchen, having a cellar under the whole; commodious stabling, carriage-house, and other necessary out buildings, all in good order, having lately undergone a thorough repair; together with three acres of land attached to it, in a high state of culture. The above property having been occupied as a Tavern for upwards of 50 years, renders it unnecessary to give a more minute description of it, being of course well known. Mr. Haines, who is now on the premises, (and who holds a lease of them for two years,) will show them to any person who may call on him. For further particulars apply to David Higgins, near Port-Penn, or to the subscriber in Wilmington.

ROBERT PORTER.

N. B. Also to be sold at private sale, five small houses, in the above Village; for which apply as above.  
Jan. 12, 1825.

### Just Published, A Biography

OF THE  
ILLUSTRIOUS CITIZEN,  
GEN. LAFAYETTE.

This brief Biography is derived from various authentic sources, which may be relied on. It embraces the detail of interesting vicissitudes of General La Fayette, from his embarking for America, at 19 years of age, in his own ship, thro' the American Revolutionary struggle; his return to France; his active part in the cause of French liberty; his proscription by the Jacobins; his departure from his army; adventure; captivity and imprisonment for five years, in the German and Austrian dominions; with the wild and romantic attempts of a German and a young American, to rescue him from prison, &c. &c. down to the restoration of the Bourbons; his embarking for America, with the Resolutions of Congress, of Boston, New-York, Philadelphia, Baltimore, &c. &c.  
Price 37 Cents—for sale at this Office.

## LITERARY.

### THE TRIUMPHS OF INTELLECT.

We have been favored with the perusal of a very superior production, discussing this highly interesting subject. It is a Lecture delivered in October last, to the Students of Watterville College, by Stephen Chapin, D. D. Professor of Theology in that institution. We think our readers will be much gratified with the following extracts:

"Would you then enjoy the treasures of science, you must early resolve to put forth all your intellectual strength.—Having but just commenced your literary course, you must be, in some measure, ignorant of your intellectual powers; and you may never know the extent of them unless you are determined to try them by repeated efforts. Students often ascribe the mediocrity of their attainments to their limited talents and advantages.—But do they not, sometimes, mistake in selecting the spot, where to lay the burden of their complaint? Instead of impeaching the liberality of their Maker in the bestowment of his gifts, let them leave the blame, where it ought to be left, at the door of indolence. Your period for improvement is short; and if you waver through the morning of your life in resolving what you will do, you may sink into the imbecility of old age, and leave all your late designs unaccomplished. Most men of distinction early settled upon some one grand object of pursuit. And this object did not glimmer in their sight, as if half merged at the distant horizon; but it rose up before them in a commanding attitude, as the lofty pyramids of Egypt loom to the view of the curious traveller, to guide him over its extended plains. Demosthenes and Cicero, when they were mere boys at school, were fired with the spirit of ambition, and fixed upon the prize which they actually won. Alexander, in his childhood, grieved at every conquest of his father, because he thought that every such victory would detract from his own glory in conquering the world. So early had he settled his plan of future operation! Cesar, before he was seventeen, was consecrated priest to Jupiter, and even then resolved to reap the brightest laurels on the field of Mars. Pope at the age of twelve, fixed upon his course of study, and determined that poetical merit should be the summit of his wishes. At the early period of sixteen he began his career for the highest meed in the hand of the Muses. Would you then be eminent, you must not only resolve to task your minds, but you must select the sphere in which you intend to move. I would not, however, wish you to narrow the basis of a liberal education, to favor any particular pursuit; because this foundation is none too broad to support professional fame.—But still, as you do not possess that compass of mind, and that versatility of genius which will enable you to excel in every branch of science, you must, if you would make the most of your talents, direct them to some one specific field of action. Have you gigantic strength of body, you will not therefore fancy, that there are no limits to your power, and that you can overthrow the Andes, or carry off the Alps. Have you made great advances in the study of nature, you must remember, that your capacities are finite, and never presume, that you can open the whole arcana of heaven. Some, to gratify their vanity in acquiring the fame of universal scholarship, have wasted their powers upon vast and diversified regions of science, 'just as some ambitious heroes have lost their empire by aiming at universal conquest.' Concentrate then your powers, and be content to cultivate a limited portion, and your literary harvest will be much more abundant, than if you should scatter your strength over a wider territory, than you can well improve. While Pope confined his attention to his original object, he was successful: but when he divided his powers, and attempted to vie with painters, he failed, and at once, betrayed mistaken pride and ungrateful vanity.

Be not soon discouraged, if at first you make but slow progress. Students are often disheartened because their first advances are slow; especially if they are out-

stripped by minds of a quicker expansion. Some capacities are free soils, that promptly yield a light crop with but little labor, others again are like lands of a more fixed character, that must endure a severe process of culture before their strength can be evolved. Some scholars in the outset of their history gave no presages of their future greatness. But the faint and slow dawnings of genius have, like the protracted twilight of the higher latitudes, been followed by a long and brilliant day. Mr. Scott, when a school-boy, could not write the short themes allotted him by his master, and it seemed to him a perfect mystery how any of his mates could perform the task. Yet by persevering application he gained a high rank among theological writers. Dr. Reid in his youth gave no indications of his subsequent eminence.—All that his early tutor, who best knew his talents, ventured to predict of him was, 'that he would turn out to be a man of good and well wearing parts.'—He little thought, that this feeble boy was destined to grow up to Herculean strength, and to philosophise upon the intellectual world with as much fame, as Newton had done upon the material system.

Let no formidable obstructions shake your courage or cool your zeal. It seems to be the purpose of Heaven, that we shall gain nothing durable and of high value without much toil and expense.—Marble is found in hard quarries and must be relieved from its bed, by great effort, and then it must feel many a blow before it will present the charms of Venus de Medicis. Gold, the richest metal among currency, is sunk in deep and sickly mines, and must be raised with great toil, and then pass through many a wearisome process at the mint, before it receives the coiner's stamp. Diamonds, the richest of gems, are fast bound between layers of rocks, and must be pried out with the aid of iron, and then vast expense and labor must be endured to bring them to the polish of a first water Diamond. Can you then expect to be put into the possession of the invaluable treasures of science without toil and patient research? About two hundred years ago, what various and conflicting opinions prevailed on the subjects of natural philosophy.—Upon what a chaotic world did Bacon commence his labors! how dark and formidable the prospect before him! Yet he was not disheartened, though he was so sensible of obstructions, that to some of his works he prefixed this motto, 'Inveniam viam aut faciam.'

Would you enjoy the triumphs of intellect, you must attempt great things and expect great things. Upon this principle acted the immortal Carey and his associates in their missionary enterprise. Milton early resolved to accomplish three great things,—to write the history of his own country, a Latin Dictionary, and a Heroic poem, and from this purpose nothing could divert him, no, not even the loss of his eyes. Pope at the age of twenty-five resolved upon his great work of translating Homer's Iliad, and in the space of five years he completed his design to the admiration of the literary world. Dwight, it is said, resolved, in his juvenile years, to become the head of Yale College, and of this object he never lost sight until he was elevated to the presidential chair of that Seminary, where he presided for a series of years with such distinguished ability, as spread his fame over both the western and eastern world. Think not that you will ever do much by mere accident. You must design to be something, and labor with unremitting assiduity to accomplish your purpose. Two things are necessary in any great undertaking, namely well concerted plans and undeviating perseverance in executing them. When ability to counsel, and excellency in working meet in an individual, they form the great character. But they are sometimes found separate. Charles the first was able in the cabinet, but irresolute in practice.—In planning he shone as a wise statesman, but in the field of action he was a wavering and feeble Prince. But Cromwell possessed a mind both strong and elastic. When he had fixed on his course, he pursued it, with all the majesty of self confidence, and unbending resolution. Hence obstructions retired before him, as

feeble beasts flee before the lion of the forest. It is curious to see how obsequiously opposition will give way, and bow around an invincible character, as if conscious of the folly of contending with a spirit, that nothing can change or intimidate. It may cause many painful efforts to weigh all the arguments, which ought to be examined in settling upon your profession in life. But let this be done with as much despatch as is compatible with safety. Waste not your best spirits in vexations balancings, in feeble oscillations; but settle early on the point of rest, that the whole power and fire of your mind may be spent in the successful accomplishment of your well concerted measures. The mighty soul of Cesar was highly agitated on that night in which he should convey his troops over the river, which divided Italy from Cisalpine Gaul. The boldness and the peril of the enterprise, the dubious and momentous result of a civil war, staggered his mind, and, for a while, he hung in the agonies of suspense. But no sooner had he said, 'Let the die be cast,' than he immediately crossed the Rubicon, and rested no more till the great question was decided, whether he or Pompey should rule the Roman world."

GLOBE AND EMERALD, is a weekly journal published simultaneously in New-York and Philad.; devoted to Literature, Politics, and the Arts. It is formed by a junction of two papers, which were sometime ago published under the separate titles, which are now combined. Extracts will be made from the best and latest periodical publications in Europe; and the Editors' own opinions shall be always boldly avowed—they profess to belong to no party—they however, highly value the free institutions of this happy country. The GLOBE and EMERALD; will be particularly interesting to all the natives, descendants, and friends of Ireland. The affairs of the United States will not be overlooked.

The *Globe and Emerald* is printed on an imperial sheet, in quarto—price \$4 per annum, payable half yearly in advance.

Correspondents and subscribers in New-York and vicinity, and to the eastward and northward of that city; will please to communicate with T. W. Clarke, No. 330½ Broadway, N. York; and those residing in Philadelphia and vicinity, and to the southward and westward, will please address J. Mortimer, No. 74, South-Street. All letters must be post paid.

\*\* Subscriptions received at this Office.

## A NEW SCHOOL.

### Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils.

Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

"COVENTRY, (Conn.) Sept. 21, 1824.

"This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment; and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

"CHAUNCEY BOOTH, Pastor of the  
"1st Church in Coventry."

### THE PRICES OF TUITION, ARE:

For Reading, Writing & Arithmetic, \$4 per qtr.  
English Grammar & Geography, 5  
The above, with the use of Globes, 6  
The higher branches, 7  
Nov. 12, 1824.

## Blanks & Hand-Bills

Printed at this Office.



## REVIVALS.

## REVIVAL OF RELIGION AT ALL THE AMERICAN STATIONS IN CEYLON.

In the *Missionary Herald* for January, (says the *Christian Gazette*) is an account of a revival of religion at all the American missionary stations in the island of Ceylon. A letter from Mr. Winslow, to his friend in Boston, contains the particulars of this outpouring. The following is a condensed abstract.

**Tillapally.** On the 18th of January, near the close of the morning service at Tillapally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillapally in the afternoon, and found 7 or 8 of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding school.

The serious inquiry continued to increase till all the members of the school, (about 40) the domestics of the family, and 2 or three schoolmasters, were among the inquirers. The result was, that most of the older boys and two girls gave pleasing evidence of a change of character.

**Odooville.** Mr. Winslow returned to Odooville, impressed with the importance of looking for a similar blessing on his own station; and, a similar blessing was granted. Some were much affected, and tears began to flow from those unused to weep.

**Batticotta.** The monthly prayer meeting was held at this place on the 2d of Feb. at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others were sent. Mr. Winslow observes:

"It was a day ever to be remembered. The brother who was leading in prayer was so much overwhelmed with a sense of the Divine presence, that he could scarcely proceed. The same influence was felt by all."

**Manepy.** The next Sabbath was a new day at Manepy. The holy Supper was celebrated, and an adult baptized and admitted to the church. The serious lads from Tillapally and Odooville, were there; also Mr. & Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations, came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about 45 boys, many of whom are young, nearly half profess themselves to be the Lord's."

**Panditeripo.** But a more remarkable visitation was yet to be experienced. This was at Panditeripo. On the 12th of Feb. while Mr. & Mrs. Scudder were absent, & after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder & louder, each one, or each company praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, "What shall I do to be saved?" and, "Lord, send thy Spirit."

**Central School at Batticotta.** Several of the serious lads at Tillapally, visited this Seminary, and conversed with the youths there, with good effect. About ten of the youths expressed a determination to forsake all for Christ. The good work in this school continued at the time Mr. W. wrote. He remarks:

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, 'Bring ye all the tithes into my store-house,' &c."

**Jaffna.** "Since then an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there, are still very encouraging."

"Last week we had a most revived season of prayer there, in the house of J. N. Mooyart, Esq. who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island."

Mr. Winslow states, that the number at the different stations, who have hopefully experienced a change of heart, is about 80.

## Communications.

For the Circular.

## NO MATTER WHO—No. IV.

*A plea for our Lord Jesus Christ, for the many thousands of our fellow sinners, who are daily perishing for lack of knowledge; and for "poor and pious young men."*

ADDRESSED TO MINISTERS OF THE GOSPEL.

Dearly beloved Brethren,

"And the Lord said unto the Serpent, I will put enmity between thee and the woman, and between thy seed and her seed." Gen. 3.

We all know the history, which the Lord has given us, of the serpent's *early enmity* towards the woman and her seed, and how he prevailed over all the generations, before the flood, which embraced a period of more than 1600 years—how he then brought about the almost total destruction of the woman's seed.

We all know his *enmity*, again, after the flood—How he deceived and drew off all mankind from the service of their Maker, till the calling of Abraham, a period of more than 400 years.

We know how our Creator and Saviour, then, adopted a more effectual plan to teach, defend, and protect his kingdom, and to secure a people to himself—He chose Abraham and his posterity, and promised to bless them, with great temporal and spiritual blessings, and through them all the nations of the earth, thus to bruise the serpent's head effectually—thus, "to destroy him that had the power of death, that is the Devil."

We are all acquainted with the histories of these two opposite people or opposite kingdoms, as *God our Saviour* has caused them to be handed down to us, through Moses and the prophets, and other holy men, who wrote as they were moved by the Holy Ghost.

We all know that the Lord's *chosen people*, in almost their whole history, were a rebellious people. The Lord hedged them in on every side, [Mat. 21. 33.] gave them excellent statutes and ordinances, such as no other people ever had—led them on, by a mighty hand and stretched-out arm—during their whole history, working miracles of teaching, protection and deliverance for them. But they were constantly going astray from him, and revolting to the service of the devil, who, in his great *enmity* towards the seed of the woman, was incessantly watching all the Lord's merciful dispensations towards them, watching them in all their movements and constantly deluding them, and drawing them off to his service. Oh! in what animated and pathetic language has the Lord spoken, on this subject, by his servants Moses, and David, and the Prophets—[Deut. 32.]—"The Lord's portion is his people. Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about; he instructed him; he kept him as the apple of his eye; as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. But Jeshurun waxed fat and kicked. Thou art waxen fat; thou art grown thick; thou art covered with fatness. Then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger—*They sacrificed to Devils, and not to God.*"

And, notwithstanding all the Lord's threatenings, warnings, invitations and entreaties, by his many servants, which he sent to them, "rising up early and sending them," they went on, especially, after the days of David and Solomon, almost constantly increasing in their rebellions, till he could bear with them no longer he ceased to protect them, and gave them into the hands of the king of Babylon, to be carried away from their own country, as captives to Babylon, "that they may know my service and the service of the kingdoms of the countries."

And though the Lord, in the bowels of his loving kindness and tender mercies, again had compassion on them, "for his own great name's sake," and after their 70 years captivity, effected their liberation, and carried them back to their own land, yet their history after this period was, as it had been before, till they attained to the climax of their national wickedness, and filled up the measure of their iniquities, in joining with the serpent and his seed the Romans, the *classical Greeks and Romans*, in crucifying

the only and well beloved Son of God, who was their own God and King, manifest in the flesh! who was "JESUS OF NAZARETH, THE KING OF THE JEWS."

On the other hand, what is the history of Satan's kingdom, the seed of the Serpent? Is it not the directly opposite? Satan's subjects always faithful to their god and king? Always ready to receive his instructions and obey his commands? Always good scholars, apt to learn and apt to teach.

Though the Lord Jehovah, the God of Israel, often punished them for their wickedness, destroying one nation after another, one kingdom after another, one monarchy after another, and though he strove with them by his Holy Spirit, they were always true and loyal subjects of Satan.

The Old Serpent, in imitation of the God of Israel, always had his kings, his mighty kings, his priests, his prophets, his temples, his oracles, his historians, his eloquent orators, and elegant poets.

His mighty monarchy or kingdom for the time being, was always more powerful, wise and learned, in the serpent's wisdom and learning, (that is, for *destroying the bodies and souls of men*) than those which had preceded it, till he came to the *learned and classical Greeks and Romans*.

Now, he had nourished and brought up his children, his seed, to maturity, to perfection. In their whole history, from infancy to manhood, they had not rebelled against him; so that satan could boast "What could my vineyard have done for me, which it hath not done?" "Hear, O heavens, and give ear, O earth, I have nourished and brought up my children, and they have not rebelled against me."

Now, the serpent had his Augustan age; the age of his Cæsars, his noble Cæsars! who vainly imagined themselves masters of the whole world, and then, as in later days, exalted themselves above all that is called God.

Now he had his temples and oracles, his deities and priests to perfection—his noblest generals and soldiers for murdering mankind, as he is a murderer from the beginning—now his greatest historians to record the noble deeds of his generals and armies; now his greatest poets, and orators, and moral philosophers, to explain, defend and eulogise all their subtle master's cunning schemes and works for destroying the bodies and immortal souls of men. Oh! what master painters and sculptors had he in the age of classical Greece and Rome! Oh! how did they paint and sculpture to the life! Exhibit men and women, and all animals and beasts, in *nature's nakedness*! and while in the gratification of all these lusts, passions and appetites and vile affections, which the serpent, through the fall of man, has introduced into this world—All this was necessary to be done by these poets, orators, moralists, sculptors and painters, in order to make their works pleasing to the taste of the polite, learned and classical Greeks and Romans—and to please their master and themselves.

I have now time, only, just to hint to "your pure minds," dear Brethren, about some of the excellent things which we force our children to learn, as their first lessons, in order to lead them on to be ministers of Christ. Thus to "train up our children in the way that they should go."

We will be more particular as we go on with our *infinitely important* subject.

Dearly beloved Brethren, be assured that our own souls as well as the immortal souls of the countless millions of our race, all of which are committed to our charge, call upon us, in the language of eternity, to a candid and prayerful examination of this greatest of all subjects.

Selected for the Circular.

## PACIFICUS—No. III.

Thus the nature, which is the same as to say, the beauty or glory, of Primitive Christianity, appears in its Founder's character, as delineated by the prophets, in the rules he laid down to regulate the temper and lives of his disciples and the humility, meekness, patience, benevolence, and zeal, which distinguished their lives.

In passing, it may be remarked, that the testimony of *unbelievers*, on this subject, is not unworthy of notice. It was with holy triumph that Moses said, "their Rock is not as our Rock, our enemies themselves being Judges." Jews and Deists coincide in the sentiment, that the morals of Christ are too highly sublimated to be practicable. The forgiveness of injuries, and the love of enemies, which he taught, they affirm, are impossibilities. We might adduce facts, from their writings, to prove that they admit the peaceable character of Christ

for which we contend; but this is unnecessary, as it is obvious they would have seized an opportunity, had it offered, to convict him of a single act, or sentence, unworthy of himself, as the *Prince of Peace*.

In a word, if he laid a foundation to destroy human life, under any emergency, it was never acted on by one of his disciples, nor so much as *insinuated*, during the first three centuries of his era. He said to his ministers, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. When they persecute you in this city, flee ye into another, and fear not them who kill the body, but are not able to kill the soul. He that loseth his life for my sake, shall find it. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your father: fear ye not therefore, ye are of more value than many sparrows."

And this divine charge was duly regarded, as our adversaries admit, until Constantine brought a host of warriors into the church.

Now *real* Christians, as lambs in the midst of these wolves, were sunk in overwhelming majorities, and borne into their collisions, or lost in the wilderness; and this state of things continued until Wickliff rose, and was succeeded by the brighter luminaries, in whose labors we now rejoice with hope.

From the lovely and benign features of unadulterated Christianity, we must turn, *secondly*, to view the grim visage of war.

War is denominated either offensive, or defensive: but to correctly draw the line of distinction between these sorts of mortal combat is often, to the rulers of belligerent nations, difficult, and to the common people always impossible. Those who desire war, are seldom deficient in faculties to provoke, by secret measures, acts which art, or falsehood, can readily clothe with an aggressive appearance: and when the impression, that an attack on a people is meditated, becomes popular, it is deemed fair, and *important*, to anticipate it by commencing hostilities, so that, at least, ninety-nine hundredths of those that fight at all, fight in the dark, as to the specific character of their warfare.

Who could demonstrate, from the blood-stained records of France and England, which of their barbarian contests if any, were strictly defensive?

When fighting men expect an attack, though it should be on the most inadequate grounds, they rarely wait to receive it before they *strike*. The fact is, if men are trained, and prepared to slay each other, *dexterously*, instead of avoiding, they seek the "tented field."

"War," as defined by James Jennings, an able British writer, in his *Cyclopaedia*, "is a contest between two sovereigns, states, or large bodies of people, who, unwilling to submit the decision of their differences to arbitration, resort to arms for that purpose." And, as the result of a comparison of war with the religion of Christ, that learned Author ventures to say, "When the spirit of Christianity shall exert its proper influence on the minds of individuals, and especially on the minds of public men in their public capacities, War will no longer be heard of in civilized society: for whilst we are warriors, with all our pretences to civilization, we are savages."

The venerable Thomas Jefferson, a statesman who has had few equals, speaks of war between two nations, as "the unprofitable task of trying which can do the other most harm." "Unprofitable," with a witness! what has it ever done, from Cain's war on Abel, to Napoleon's on Alexander, which might not have been infinitely better done by negotiations? As individuals settle their differences more equitably by referees, or in courts of Judicature, than by duels, even so might national governments refer the decision of their controversies to friendly and impartial powers, with far greater advantage than madly to attempt their adjustment by brutal conflicts.

To borrow an idea from *Couper*; at these dreadful games Kings could never play, if their subjects were wise. Only let them revive the exploded custom of placing war-makers in the front of their battles, and peace in this enlightened age, would soon overflow their dominions.

Inveterate depravity, early impressions, the arts of a few designing characters, and "popular delusion," confer on war all its attractions. Inexperience and ardent youth, viewing it in the deceptive imagery of orators and poets; or through the imposing medium of martial display, are drawn by myriads, into its horrid vortex, and drowned in destruction and perdition.



Now, with Christianity and war before us, in fair points of light, who can lay his hand on his breast and say, "Lord Jesus, though I profess subjection to thy laws, My voice is still for war!" I am yet to be convinced that slaughtering my enemies, and even my friends, under some circumstances, is inconsistent with the religion taught by thee, and exemplified by thy precepts and examples?"

On the very face of this address is there not something horrible? yet, be astonished, O earth, this is the language of many professed Christians! they coolly make up their minds to slaughter even their best friends.

According to martial law, a soldier must implicitly obey his officer; and never hesitate a moment in effecting the work of death. At the cry, "Havock!" he must, as quick as lightning, hurl on political foes, though his personal friends, the thunderbolts of his profession! David Benedict, A. M. states, in his history of the Baptists, that in the revolutionary war, "The heavens and the earth witnessed the shocking spectacle of brethren, who but a few days before had set together at the Lord's table, arrayed in dire hostilities against each other, amidst the clangor of arms, and the rage of battle:—brother fighting against brother!" Well might the benevolent historian exclaim, "such are the horrors and unnatural effects of war! O tell it not in Gath, publish it not in the streets of Askelon!" So striking, indeed, is the contrast, War and Christianity, that no small difficulty is felt in repeating the question before us: Who in full survey of the Christian religion and war, can inquire, for information, whether this consist with that, in its origin, nature, or one of its lineaments? The question, we see, has no relation whatever, to the duties or interests of states or kingdoms. It is a plain question of facts. As such, let us seriously revolve it in our minds, and be prepared to answer it on our death beds, & in the presence of our Lord Jesus Christ. This is the question:—IS WAR CONSISTENT WITH THE CHRISTIAN RELIGION? Is there an accordance between these things? Has war, even considered as strictly defensive, the approbation of Him who came not from above to destroy, but to save men's lives? Has he authorized us by any of his maxims, precepts, or examples, to kill them, who we expect intend to kill us? Does he suffer his disciples to take the lives of men whenever they may deem the measure necessary to their safety? If not, on what grounds is this slaughterous practice defensible? Our inordinate self-love, want of confidence in divine protection, and the cowardice which guilt inspires, may suggest that, were we to abandon defensive war, ruinous consequences must ensue; but this, whether true or false, has nothing to do with the present question.

(To be continued.) PACIFICUS.

For the Circular.

#### THE REVIEWER REVIEWED;

OR, OBSERVATIONS ON

"Stricture, No. 1, By James Brown."

Mr. Brown commences by observing, "At what period civilization made its first struggle, is a problem for the solution of which, we have no certain data."

From this remark, one of these two conclusions must inevitably be drawn; either, that Mr. B. considers our first parent Adam and the ancient Patriarchs as having been ignorant and benighted savages; or, that the Bible in his estimation, affords us "no certain data," on which to form an opinion respecting the degree of civilization that existed in the old world, and at that period which immediately succeeded the deluge.

If Mr. B. choose the former of these conclusions, what does he think of those descendants of Tubal, who "handled the harp and organ;" or those of Tubalcain, who were "artificers in brass and iron?" What does he think of Noah, who built the Ark, in which himself & family, &c. were saved from a watery grave, and who was the inventor of wine, which, we suppose, Mr. B. relishes, as a luxury of civilized life? What of Abraham, Isaac and Jacob, whose history bears ample testimony to their professing a very considerable degree of civilization?

Or does Mr. B. consider the harp and organ, together with instruments of brass and iron, as mere relics of savage life? If Mr. B. as we think probable, should prefer the latter conclusion, he then places himself in the ranks of Infidelity, and can have no objection to be considered an oppo-

ser of revealed truth. That he has no very favorable opinion of the Bible, we think is fairly deduced from the following sentence, which contains, what might be called a gross libel on the Christian Religion: "Christianity, with her political dagger concealed under the sable vestments of her priesthood, has too often sharpened it to the work of death, upon the shivered fragments of her Father's law."

Christianity may be defined, "The love and service of God as taught by Jesus Christ." To represent Christianity, then as breaking the law of God—as wearing a "political dagger" and "sharpening it to the work of death" on the "shivered fragments" of that law, is grossly absurd and untrue.

If by "Christianity," Mr. B. mean those corrupt systems, bearing the christian name, which have made use of fire and sword to exterminate true religion and knowledge; then he has been very unhappy in his choice of language, and has sacrificed sense to metaphor; and the sentence "partially corrected stands thus;" "Spurious Christianity, concealing, under the sable vestments of her priesthood, a political dagger, has often sharpened it to the work of death, upon the shivered fragments of the Law of God."

The sentence, as Mr. B. has left it, is unphilosophical and absurd. To charge the crimes of men, bearing the christian name, to Christianity itself, is surely no proof of philosophy, candor or judgment; to all of which, we suppose, Mr. B. lays claim. We must consider the sentence under consideration, as, in its strict meaning, bearing a dagger, as sharp and poisonous as any that were ever fabricated, and directed against the christian faith, by a Voltaire, a Gibbon, a Hume, or a Paine. But we trust that Mr. B. for his own sake, will be able to convince us, that he did not mean what he said: We say for "his own sake," because we fear nothing to the cause of Christ.

The following sentence of the "stricture" contains a very incorrect metaphor: "But he who has seen the clouds of savage night scatter before the stars of civilization," &c.

Now, Mr. B. knows very well that the stars shine only by night, and that so far from scattering, they do but partially alleviate the obscurity of the darkness. Again, we know not with what propriety, Mr. B. divides civilization into thousands of stars, for it is but one, and might more properly be compared to the Sun; for as the Sun alone effectually scatters the clouds of night, it could be justly used as an emblem of civilization. The figure as it stands in the stricture, not only reminds us of a Dutchman, but of a double Irishman. But peradventure Mr. B. intended by the word "stars," to designate those men, who are engaged in promoting the civilization of Grammar, and probably wished to intimate that he is one of those stars; and consequently, that the clouds of prejudice and ignorance may speedily be scattered from the atmosphere of Wilmington!

Mr. B.'s attempts to correct the language of "Paul," appear to us very puerile and unsuccessful. He condemns the phrase, "A friend of your society," or "I am a friend of my country," as ungrammatical, and thinks that the preposition to should be used instead of the one that is employed; but he has advanced no arguments in proof of his assertion, excepting the very forcible one (to himself) of "it appears to Me," together with four irresistible exclamation points!!!!

He has indeed, attempted, in an awkward manner, to introduce Kirkham as favorable to his views; but from any thing that can be found in Kirkham's Grammar, Mr. B. is unsupported by his authority. To this Mr. B. may modestly reply, "I consider Murray and Kirkham only as 'stepping stones,' that have been instrumental in raising Me to my present 'height of excellence.'" The rules of English Grammar are derived from general usage and the works of the best Authors; and to these we may safely appeal in support of the correctness of the phrase in dispute. It is surely more grammatical to say, "I am one of the friends of my country," than "I am one of the friends to my country;" "He is the friend of my Father," than, "He is the friend to my Father," or "He is the friend of Mr. Brown," than, to say, "He is the friend to Mr. Brown." When the adjective friendly is used, the preposition to must be connected with it, but this is not the case with the noun friend. Respecting the word "subjects," which Mr. B. thinks improperly used, we would only observe, that the doctrines, the worship, the morals, the customs, &c. of the Society of Friends, are all different subjects, to which "Paul"

invites the attention of his readers, and therefore he has properly used the word in the plural number.

From the specimen of Grammar and Rhetoric which Mr. B. has given us in his stricture, we cannot help thinking that he would do well to let those subjects alone: But if we have formed a correct opinion of Mr. B. he will not soon be weary of the course on which he has entered.

C.

### THE CIRCULAR.

WILMINGTON, FRIDAY, FEBRUARY 4, 1825.

It is with pleasure we learn, that the Rev. Messrs. Martin and Magraw, have performed their mission, according to the appointment by Presbytery; and have given general satisfaction. We hope to be able to say the same of those who are yet delinquent, previous to the meeting of Presbytery. Perhaps there never was a time when extra exertions were more needed, than they are at the present.

The Christian Gazette & Youth's Herald has been transferred to Mr. S. B. LUDLOW, of Philadelphia, who promises to enlarge it under the new title of the "Philadelphia" to the size of the N. Y. Observer, and to assume its editorial duties himself, some time in May next. The ability and christian character of Mr. Ludlow being very respectably attested, we most heartily wish him great success in his contemplated undertaking.

For the Circular.

On Tuesday evening we had the satisfaction to hear the Rev. Mr. Sargent, a youthful minister of the Methodist Episcopal Church, read the Annual Report of the Wilmington Aux. Miss. Society, with the whole of which we were well enough pleased, excepting that part, wherein it is more than insinuated, that the funds contributed for Foreign missionary purposes, are "squandered." On this subject the drafters of the said Report & ourselves, differ very much: for we believe firmly that the moneys collected for and applied to Foreign Missions, so far from having been "squandered," have, under Providence, effected much good.—The Rev. Mr. Sargent speaks with animation; has a good voice; a distinct and correct pronunciation—proper attitude—and possesses the peculiar happy talent to command a serious attention—but still, from the frequent representations made of his "thrilling eloquence," our anticipations of him, were not fully realized—yet, upon the whole, many of his auditors were highly pleased with him—and so were WE.

### MISSIONARY.

#### MISSIONARY STATIONS.

The last Missionary Herald contains a general view of missions among the heathen, under the direction of Societies in the United States.

**American Board.**—Preachers of the Gospel from this country 35—native preachers and interpreters 5—laborers from this country, including missionaries and assistant missionaries 64—Total 142. Stations 34; churches organized 13—schools 95—scholars, about 4000.

**United Foreign Missionary Society.**—9 stations, 8 of which are among the Indians of the U. States. The ninth has been recently commenced in the island of Hayti.

**Baptist Board.**—Eight stations—three of which are in Burmah, one in Africa, and the rest among the American Indians.

**Methodist Missions.**—Three stations, among the American Indians.

**Episcopal.**—One station, at Oneida Castle, near Oneida Lake.

**United Brethren.**—Two stations, among the Indians.

**Western Missionary Society.**—One station, at Maumee, west of Lake Erie.

**Synod of S. Carolina and Georgia.**—One station, among the Chickasaws.

The receipts in the treasury of the American Board, from Nov. 18th, to Dec. 20th inclusive, were \$3,828 28. Also \$175 to the permanent fund.

#### YOUNG INDIAN PREACHERS.

Mr. — speaking of the zeal which some of the young Indians manifested for the conversion of souls; mentioned this fact about —, one of the young Indians sent to the Foreign Mission School, when we were travelling through — where we were hospitably entertained by Mrs. — Soon after an introduction, and we had seated ourselves, &c. — the young Indian was missing, and we searched for him for some time, and at last found him in another and a retired part of the house, where he had discovered an aged woman, totally blind and ignorant of God; reading and explaining to her the 3d chapter of John about the new birth: and pressing it upon her attention with all his heart. Subsequently while we remained there, he would embrace every opportunity to instruct her, and urge her to consider her state.

And at whatever place we stopped or tarried, he would soon disappear; and afterwards we would find him in the kitchen, or at the stable talking with the servants or ostlers, about God and their souls.—C. Gaz.

**Sudden and remarkable death.**—The Rev. Harvey Loomis, of Bangor, in Maine, one of the most useful, and influential Congregational ministers in that State, while apparently in good health, was suddenly struck with death, in the pulpit, on the first Sabbath of the New year. It is remarkable that he had selected for his text, "This year thou shalt die." The particulars are communicated in the following letter, from Mr. Daniel Pike, to the Editor of the Portland Mirror.

This morning our beloved pastor went to the house of God at the usual hour of worship. He made no mention of ill health to his family, nor after he had arrived at the meeting-house. He had been in the pulpit but a few minutes before he was observed to be sinking from his seat, and at the same instant a noise of distress was heard. The people took the alarm, and in a moment some were supporting him. But he took no notice of them, nor uttered a word. In a short time, at most not more than ten minutes, all signs of life vanished. Medical aid was at hand, and means to restore animation were used for nearly two hours—but he was dead.

The sermon which he had prepared for our instruction was from the text, "This year thou shalt die." It was appropriate to the commencement of the year. The subject was well chosen, and treated in a manner that would have rendered it instructive; but God had selected another method of admonishing this people. Instead of listening to the voice of their teacher, they were called to attend to the direct address of Jehovah. The scene was solemn and deeply impressive. We were obliged to feel that our life is a vapor, which appeareth for a little time and then vanisheth away.

Gay youth! Do hope's delusive beams

Attract thy giddy eye?

Dismiss thine idle, blissful dreams,

For this year thou shalt die!

Strong man! Dost thou for lucre toil,

For fading honors sigh?

Forbear thy fruitless, worldly toil,

For this year thou shalt die!

Old man! Who still dost grasp the sand,

Unmindful of the sky,

Relax thy hold, unloose thy hand,

For this year thou shalt die!

Sinful man! Hear sweet Mercy's strain,

And break each guilty tie;

Then thou a heavenly crown shalt gain,

Though this year thou shalt die!

Thus would the holy man have spoken,

As dawn'd the New-Year's sky—

But forth Death's fearful voice has broken—

Speak not—Thou, now, shalt die!

He sunk and died.—But why that groan?

Why weeps each gazing eye?

Hear ye not Christ's transporting tone—

"My friend SHALL NEVER DIE!"



